

# SERMON

Preached in *Lambeth-Chapel,*

AT THE

## CONSECRATION

OF THE

Right Reverend Father in G O D,

T H O M A S,

Lord Bishop of CHICHESTER,

On Sunday, October 7. 1722.

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By *DAVID WILKINS, D.D.*

Prebendary of *Canterbury*, and Chaplain to his  
Grace the Lord Archbishop of *Canterbury*.

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Right Reverend the Lords the Bishops of Winchester,  
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# SEERMON

Preached in New York

AT THE

CONGREGATIONAL CHURCH

ON SUNDAY MORNING

SEPTEMBER 10, 1850

BY

JOHN L. B. COOPER



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Deut. xxxiii. *W* 18. the former Part of the Verse.

*And of Levi he said: Let thy Thummim and thy Urim be with thy holy One.*



**W**HEN *Moses* the Servant of the Lord found the Time of his Death approaching, and had now in the Ears of all the Congregation of *Israel* made his farewell Speech, setting forth the wonderful great Mercies of God, and his terrible Vengeance, and exhorting them to observe and to do all the Words of the Law: He was then that self same Day sent up by the Almighty to Mount *Nebo*, for to be gathered unto his People and to die there. From this Mount at the Top of *Pisgab*, the Lord shewed *Moses* all the Land of *Canaan*, which he had sworn unto *Abraham*, unto *Isaac* and unto *Jacob*, to give it

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to their Seed; and when he was told that he should not go over thither to possess it, he prepar'd himself to go the Way of all Flesh, and left the Children of *Israel* a truly valuable Legacy, and took his leave of them in a most solemn Manner, blessing the twelve Tribes. And when in order he came to the third Tribe of *Israel*, he thus begins his Blessing: *And of Levi he said: Let thy Thummim and thy Urim be with thy holy one.*

The dying Speeches, or the prophetical Predictions of the Old Testament, which the chosen Men of God, those that were more particularly favour'd with the blessed Conversation with God, deliver'd before their Death, and which by the holy Penmen are left us for our Instruction, were without doubt true Representatives of the Times of the New Covenant of Grace establish'd upon better Promises: And this Blessing which *Moses* the Man of God gave to the Tribe of *Levi*, is most certainly Typical of him, to whom *Moses* gave way, who in the Fulness of Time was to bless Mankind in the quality of the Son of God, the last and greatest Prophet of all, of whom *Moses* himself said; *the Lord thy God, will raise up unto thee a Prophet from the midst of thee, of thy Brethren like unto me<sup>a</sup>.* And as there arose not a Prophet in *Israel* like unto *Moses*, whom the Lord knew face to face<sup>b</sup>, so under the Dispensation of the Gospel, it is said of our Saviour, that *no Man has seen God at any Time, the only begotten Son, which is in the bosom of the Father, he hath declared him<sup>c</sup>.* Before his Death and Ascension in-

<sup>a</sup> *Deut.* xviii. 15.

<sup>b</sup> *Deut.* xxxiv. 10.

<sup>c</sup> *Joh.* i. 18.



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to Heaven, he endowed his Apostles and Disciples, the sacred Tribe of *Levi* of the New Testament, with Power and Authority of the Priests of the Lord, and promised to send them after his Departure, the blessed Comforts of the Holy Ghost, the Spirit of Truth, who was to guide them into all Truth.

But how this Typical Blessing of the Sons of *Levi* is applicable to the State of *Christ's* Church of the New Testament; and how *Moses* in blessing the Sons of *Levi*, foretold the Blessing that was to be imparted to the Ministers of the Gospel, shall be the Subject of our present Meditation, in which I shall endeavour to explain

- I. *First*, the Person that was blessed, namely *Levi*.
- II. *Secondly*, the Blessing itself: *Let thy Thummim and thy Urim* be with him. And
- III. *Thirdly*, the Reason of this Blessing; because he is the *holy Man* of God.

I. *Levi* was *Jacob's* third Son, whom *Leah* *Laban's* elder Daughter bore him, and call'd him *Levi*, which in its original Signification denotes a *Reconciliation*, a *Conjunction*<sup>d</sup>. *Jacob* the Patriarch had served *Laban* seven Years for *Rachel*, and when by Subtilty or out of Custom of the Country, *Laban* had beguiled him, in substituting *Leah* his elder Daughter for the younger, *Jacob* full of Displeasure with his Uncle began to conceive a Hatred against *Leah*, which she trusted

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<sup>d</sup> אָדָה a לֶחֶם *adhasit, adjunxit.*

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would wear off at last, and she by her fruitful Progeny, and by this third Son in particular, would be reconcil'd to her Husband, for which Reason she call'd him a Reconciliation or a stricter Conjunction, and says: *Now this Time will my Husband be joyned unto me, because I have born him three Sons, therefore was his Name called Levi<sup>e</sup>.* And when in Process of Time their Children multiplied, and the Almighty was pleased to choose them for his own peculiar People, and was now going to establish the Manner and Form of holy Worship to be observed by them, he chose the Families of *Levi*, and separated them from among the Children of *Israel*, that they might minister unto the Lord in the Priest's Office.

This Posterity of *Levi* being thus dedicated by God himself to the sacred Ministry, was divided into three Orders, into *High-Priest*, *Priests* and *Levites*.

The High Priest was a Person eminent for his great Accomplishments, and for the most solemn Discharge of his Duty, was adorned with the greatest Abilities of Mind, Body and Fortune<sup>f</sup>. His Dignity consisted in this, that as he excelled all the Priests of the Lord in Office and Authority, so also was it required he should do in Sanctity; and when they were call'd Holy קדוש עולם he bore the Name of most holy, which according to

<sup>e</sup> Gen. xxix. 34.

<sup>f</sup> Maimon. in הלכות כלי המקדש: cap. 5. §. 1. says, that it was required a High Priest should be גדול מכל אחיו הכהנים בנוי בכח preferable to all his Brethren, in outward appearance, in Strength, in Riches, in Wisdom, and in Beauty,

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*Aquila's* Opinion is ascribed to him in *Dan. ix. 24<sup>s</sup>*. The High Priest executed the most holy Parts of divine Worship, and of all the Priests of the Lord was alone authoris'd to enter into the Holy of Holiest; he had the Priviledge of performing what part of the daily divine Service he pleased; he was endow'd with the Prerogative of asking Counsel of God, by the Judgment of *Urim* and *Thummim*, and generally presided in the chief and supreme Council called *Sanhedrim*. This Name of High Priest כהן גדול was reckon'd so eminent, so august a Title, that after the Dissolution of the *Roman* Republick, the Emperors thought fit to assume it; and we find that *Julian* the Emperor call'd himself *Ἀρχιερεὺς Pontifex Maximus*.

The second Order of the Sons of *Levi* in the Old Testament, were the Priests, who after a Trial and Examination by the Jewish Consistory כהן גדול and after the Anointment to the everlasting Priesthood were admitted to the sacred Functions in the Temple. I will not spend your Time in collecting out of the Old Testament out of *Leviticus* and *Numbers*, or out of the *Talmud*<sup>h</sup> what the Offices of the Priests were, nor will I enumerate the twenty four Wards כהן into which the Families of the Priests were divided<sup>i</sup>, which afterwards by the Captivity of *Babylon* were dispersed, so that

<sup>s</sup> *Euseb. Demonstr. Evang. cap. 8. p. 240.* Τῶτοις ἐπιφίσει, καὶ χειρὸς ἁγίων ἁγίων, καὶ τὸ τοῦ ὁσίου πρεσβυτέρου, ὡς μέγας ὁ τῷ Κατὰ ἡμῶν χρόνῳ, ἁγίοι ἁγίων οἱ παρ' Ἰσραήλ, Ἀρχιερεὺς ἐχέοντες, καὶ τῷ τῷ Μανυσέως νόμον ἐπιστημονίᾳ ἁγιστά.

<sup>h</sup> חולין גמרא fol. 132. 2. סנהדרין גמרא fol. 82. 2.

<sup>i</sup> See *1 Chron. xxiv.* חולין גמרא fol. 27. 1. חולין גמרא fol. 27. 4.

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but four return'd into *Palestine*, *Ezr. ii. 36.* Nor will I detain you with the Narrative how the Priests drew Lots four Times a Day (which is pointed at *Luke i. 9.* καὶ τὸ ἕθνος τῆς ἱερουσαλὴμ ἐλαχε ἑξ ὑμιάσαι) for the Performance of their several Duties in the Temple. I will only mention that the chief Duty of the Priests was to instruct the People in the Law and Commandments of the Lord, to offer Sacrifices and Prayers, and to observe the particular Rites and Ceremonies of the stated Feasts and Fasts so as they were enjoyn'd by God himself.

Of the third Order of the Sons of *Levi* were the *Levites*, those over whom the Priests of the Lord had the oversight, *Numb. iii. 32.* who instead of the First-born were sanctified unto the Lord, and were to bear the Ark and the holy Vessels, *Num. iv. 15.* 1 *Chron. xv. 2.* They had the Charge of the Treasury of the Temple, were divided into xxiv *Classes* or Wards, and were instructed in Music for Divine Service according to the Number of the Sons of *Asaph*, *Heman* and *Jedithun*, 1 *Chron. xxv.* and xxvi.

In the New Testament under the Dispensation of the Gospel Covenant, and the Economy of the Christian Church, those Persons that are peculiarly devoted to, and continually employ'd in sacred Matters, may very justly be styled *Levi*, or the Sons of *Levi*, such as by virtue of their Office in Baptism regenerate us, by their Admonitions endeavour to make us new born Creatures, and by their zealous Intercession for sinful Mankind, procure a *Reconciliation* between God and Man: Such as unto whom is given the Ministry of Reconciliation,



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*conciliation, when God was in Christ reconciling the World unto himself, not imputing their trespasses unto them, and hath committed unto them the word of Reconciliation, 2 Cor. v. 18, 19.*

Such as deprecate God's Anger, restore us to his Favour and Mercy, and by their Supplications avert his heavy Judgments, by going between both in the best Offices of Peace, Happiness and Salvation. These sanctify'd Sons of *Levi* of the New Testament bare a just Analogy with the Jewish Priesthood, not only in the sacred Office and Function, but also in the three different Orders of the holy Ministry. They are authorized by *Christ* himself, the Author and Finisher of our Faith, to enter into the holy Places, where God's Honour dwelleth, into the Courts of the Lord's House, to offer spiritual Sacrifices of Praise and Thanksgiving, by Prayers, Confession of Sin, and Promises of Amendment, to expiate, and *through the Blood of the sprinkling of Jesus, that speaketh better things*<sup>k</sup>, to make Atonement for their Trespasses, to direct and instruct the People in the knowledge of the Evangelical Law, and in the All-powerful Name of our Saviour, to implore and pronounce the divine Blessings upon them.

That this would be the State of the Christian Church, God himself declares by the Mouth of his Prophet *Isaiah*; when speaking of the *Gentiles*, that they shall be gathered to see the Glory of the Holy Mountain *Jerusalem*, and be received into God's Church, he says; *And I will also take of them for Priests and Levites saith the*

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<sup>k</sup> *Hebr. xii. 24.*

## 8 *A Consecration Sermon.*

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*Lord, Isa. lxvi. 7. And in Jeremy, speaking of the Days of Christ, the Branch of Righteousness, that was to grow up unto David, and was to execute Judgment and Righteousness in the Land, the Lord says, Neither shall the Priests the Levites want a man before me to offer burnt offerings, to kindle meat offerings, and to do sacrifice continually, Jerem. xxxiii. 18. which is confirmed by Malachi i. 2.*

This Analogy is farther seen in the three different Orders of the Ministers of the Gospel, of *Bishops, Priests and Deacons*, which answer exactly to those of *High Priest, Priest and Levite* of the Old Testament, as <sup>i</sup> *Clemens of Rome* and *St. Jerom* declare it <sup>m</sup>. That this was the ancient Form of Government of *Christ's Church*, is attested, besides the Passages of the New Testament, by the earliest Writers in and after the Apostle's

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<sup>i</sup> *Clemens of Rome* in his Epistle to the *Corinthians*, §. 40, 41. after he had told them that the Lord had commanded them to perform their Offerings and Service to God, not rashly and disorderly, but at certain determinate Times and Hours; and therefore he had ordained by his supreme Will and Authority, both where and ~~by~~ <sup>WHAT PERSONS</sup> they are to be performed; that so all things being piously done unto all well-pleasing, they may be acceptable unto him; then adds, that according to the different Functions of three Orders of the Ministers of God in the Old Testament, the same care must be had of the Persons that minister unto him in the New: τῷ γὰρ Ἀρχιερεὶ ἰδίᾳ λειτουργίας δεδομέναι εἰσὶ. καὶ τοῖς ἱερεῦσιν ἰδίᾳ ὁ τίπον προσέτακται, καὶ Λειτουργαῖς ἰδίᾳ Διακονίας ἐπιτίκειν. — Ἐκαστὸν ὑμῶν ἀδελφοί ἐν τῇ ἰδίᾳ τάγματι ἀσχασαίτω. Θιῶ, ἐν ἀγαθῇ συνειδήσει ὑπάρχων, μὴ παρεκβαίνειν τὸ ὡρισμένον τῇ λειτουργίᾳ, ἀλλὰ κατὰ τὸν κανόνα ἐν σιμωτάσει.

<sup>m</sup> *Hieronym. Epist. ad Evagrium or Evangelum. Ut sciamus traditiones Apostolicas sumas de Veteri Testamento, quod Aaron Filii ejus atque Levita in Templo fuerunt, hoc sibi Episcopi & Presbyteri & Diaconi vendicent in Ecclesia.*



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times, *Ignatius*<sup>n</sup>, *Irenæus*<sup>o</sup>, *Clement* of *Alexandria*<sup>p</sup>, and others. I beg leave to mention one for to make the Parallel between the Old and New Testament the clearer. *Tertullian*<sup>q</sup>, who liv'd at the end of the second Century, mentions the three principal and distinct Offices of the Church: *The Power*, says he, *of conferring Baptism the High Priest hath, who is the Bishop*; then the *Priests and Deacons*, but not without the Authority of the Bishop, to keep up the Honour of the Church, without which Peace cannot be preserv'd, otherwise even the Laity have a power to do it.

The High Priest indeed was a Representative of the great Archetypal *Αὐτός*, the Eternal High Priest after the Order of *Melchisedec*: And because *Christ* was the *High Priest of our Profession*<sup>r</sup>, the *Shepherd and chief Bishop of our Souls*<sup>s</sup>, who is consecrated for evermore<sup>t</sup>, and has been pleased by his meritorious Death and Passion to execute the Office of High Priest, and by offering himself once, with his own Blood, was now enter'd into the Holy of Holies not made with hands<sup>v</sup>, and is now set on the right hand of the Throne of Majesty in the Heavens<sup>w</sup>. It is more agreeable to the Doctrine and Opinion of the Primitive Church, to say, that the several Bishops are so many *Vicegerents*, *Deputies* or כֹּהֲנִים (such as

<sup>n</sup> *Ignatius* *Epist. ad Ephes. ad Philadelph. ad Smyrn. ad Trallian.*

<sup>o</sup> *Irenæus*, lib. 3. *advers. Hæreses* c. 3.

<sup>p</sup> *Clement* *Alex. lib. 6. Stromat.*

<sup>q</sup> *Tertull. c. 17. de Baptismo.*

<sup>r</sup> *Hebr. iii. 1.*    <sup>s</sup> *1 Pet. ii. 25.*    <sup>t</sup> *Hebr. vii. 28.*

<sup>v</sup> *Hebr. ix. 11, 12.*    <sup>w</sup> *Hebr. viii. 1.*

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the High Priest in the Old Testament had \*) in *Christ's* Name, and with his Authority to preside over the Churches of God, to be burning and shining Lights to the other sacred Orders of Priests and Deacons, and with godly Precepts, and wholesome Examples, to exhort them to be holy, because the Lord their God is holy.

Having now explain'd to you the PERSON that was blessed in my Text, and the Analogy between the Ministers of God of the Old and New Testament: I come now,

II. To illustrate the BLESSING IT SELF expressed in the Words of my Text, *Let thy Urim and thy Thummim be with thy Holy One.*

After the Almighty had separated *Aaron* and his Sons from the Children of *Israel*, to minister unto him in the Priest's Office, he appointed several Garments to be made for *Aaron* for his Consecration, among which was a *Breastplate* of fine twined Linen, of gold, blue, purple and scarlet; it was four square and doubled, a span long and broad, and in it were set twelve precious Stones in four rows, with the Names of the twelve Tribes of *Israel* engraven upon them. This Breastplate was fasten'd to the High Priest's Ephod, and was

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\* The High Priest had always a סגן, who in case of Sickness, or any other Incapacity, represented his Person in the Performance of all ministerial Acts, and at other times assisted him, whensoever called upon so to do. And upon this account he had Authority over all the inferior Priests, as *Maimon. הלכות כלי המקדש chap. 4. §. 16.* וכל הכהנים תחת יד הסגן and all the (*inferiour*) Priests are under the Authority of the *Sagan*. See *Cunaeus de Rep. Hebr. l. 2. c. 6.*

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called the Breastplate of Judgment, in which were the *Urim* and *Thummim*, as is mentioned, *Exod.* xxviii. 30. *And thou shalt put in the Breastplate of Judgment the Urim and Thummim, and they shall be upon Aaron's heart, when he goeth in before the Lord; and Aaron shall bear the Judgment of the Children of Israel upon his heart before the Lord continually.*

To recite the different Opinions and Arguments of the Jewish and Christian Writers, what those *Thummim* and *Urim* were, would far exceed the Bounds of a Discourse, and quite remove my Thoughts from my present Design, which is only to describe the Nature of this Oracle of the Old Testament, as far as it is applicable to the State of the Christian Church in the New.

Under the Theocracy of the Old Testament, the Almighty required his People *Israel* to consult him upon any great and doubtful matter relating either to their Civil or Ecclesiastical Government, and was pleased to answer them in a most solemn manner, three different ways, either by *Dreams*, or by *Prophecies*, or by *Urim and Thummim*<sup>2</sup>. This last Oracle was named *Thummim*, by reason of the *Integrity* and *Perfection* of the Answers; and *Urim*, because of the true *Light* and *Clearness* of

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<sup>1</sup> See *Theaur. Dissertationum Theolog. Philol. in locum. Spencer. de Urim & Thummim. Not. Bernardi in Josephum.*

<sup>2</sup> This the old Heathens alluded at, when they enquired of God the Cause of the severe Pestilence, as the Poet relates it. *Homer. Iliad. 1. v. 62, 63, 64.*

Ἄλλ' ἄγε δὴ τινα μάλιστα ἐρεώμεθ' ἢ ἐρεῖα  
 ἥ καὶ ἀναισθητόλον, καὶ γὰρ τ' ὄναρ ἐν Διὶ ἐστίν.  
 Ὡς κ' εἶποι ὅτι τῶσον ἐχώσατο φοῖβε· Ἀπόλλων.

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it; which words St. *Jerom* translates *Doctrine* and *Truth*, and the LXX. Interpreters *Manifestation* and *Truth*<sup>a</sup>. But what they were made of, and whether any Words were graven on this Breastplate of Judgment, I will not undertake to examine. It seems most probable that they were the twelve precious Stones in *Aaron's* Breastplate, made not immediately by God himself, but probably as all the rest of the holy Garments, by the wise Artificer *Bezaleel*, *Exod.* xxxi. 1, 5. c. xxviii. 17. Which upon account of the holy Oracle from thence proceeding, bore the name of *Thummim* and *Urim*; and because when the High Priest consulted the Almighty in doubtful or uncertain things, he always endued with this Breastplate and his golden Garments, turn'd his Face to the Ark of the Covenant, and had a *perfect* and a *clear* Answer, either by a loud Voice, or by a perceptible Ray and Glance of the shining precious Stones, or by an internal Revelation of the Will of God<sup>b</sup>.

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<sup>a</sup> This agrees with what *Abarbanel* in his Comment. upon *Exod.* xxviii. says: *וכבר חשבו מהחכמים שהאבנים שהם כתובים בהם שמות בני ישראל הם עצמו היו נקראים אורים ותומים מפני שהיו מאירים את רבניהם ומתמימים תשובותיהם*: Some of the Wise Men are of Opinion, that these Stones, upon which the Names of the Children of *Israel* were written, were called *Urim* and *Thummim*, because they made the Words (of the Oracle) clear and perfected the Answers. Which Opinion is confirmed *מסכת יומא chap. 7. fol. 73.*

<sup>b</sup> This is at large described in *מסכת יומא chap. 7.* and by *Maimon.* in הלכות כלי המקדש *Chap. 10. §. 11.* וכיצד שואלין עומד הכהן לפני הארון ושואל מאהרן פניו לאחור הכהן ואומר השואל אעלה או לא אעלה ואינו שואל בקול רם ולא מהרהר בלבו אלא בקול נמוך כמי שמתפלל בינו לבין עצמו ומיד רוח הקדש לובש את הכהן ומביט בחושן ורואה בו במראה הנבואה עלה או לא תעלה באותיות



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From hence we may observe what even a Jewish Expositor had done before<sup>c</sup>, that this *Thummim* and *Urim*, this *Perfection* and *Illumination*, was one of the divine Gifts and Graces of the Holy Ghost, which *Moses* in my Text wish'd the Priests of the Lord to be endow'd with, by the Assistance from above, *to bear the Judgment of the Children of Israel upon his Heart before the Lord.*

But as the Ceremonies of the Levitical Law were a *shadow of things to come*; as this Divine Oracle of *Thummim* and *Urim* did not last continually, was lost at the Captivity of *Babylon*, and at the People's Return (as we see *Exr.* ii. 63. *Nehem.* vi. 65.) and in the second Temple was wan-

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באותיות שבולטות מן החשן כנגד פניו • והכהן משבחו ואומר לו עליה  
 או לא תעלה : The Priest stood : (the Oracle?) How do they consult  
 with his Face turn'd to the Ark; and he that consulted (the Oracle)  
 was behind him with his Face turned to the back of the Priest :  
 And he that consulted said, *Shall I go up, or shall I not go up?* And  
 he did not ask with a loud Voice, nor with the Thought of his  
 Heart only, but with a low Voice, like one that prays by himself.  
 And immediately the Holy Ghost came upon the Priest, and he  
 look'd at the Breast-plate, and saw therein by a Vision of Prophe-  
 cy, *go up, or go not up*, in the Letters which appeared upon the  
 Breast-plate before his Face. Then the Priest answered him, and  
 said, *go up, or go not up.*

<sup>c</sup> R. Bechai, in his Comm. upon the Text, says, אורים ותומים  
 היתה מדרגה ממדרגות רוח הקדש והכהן המלוכב בחשן אשר בו  
 אורים ותומים נתונן כפלו היד מתלבש באלו ברוח הקדש :  
*Urim and Thummim* was one of the Degrees of the Holy Ghost, be-  
 cause the Priest indued with the Breast-plate, in which were *Urim*  
 and *Thummim*, was at the same time indued with the Holy Ghost.  
 And R. David Kimchi upon the twentieth Chapter of *Judges* says,  
 היו משיבות הצורך עם סיוע רוח הקדש שהיה בכהן ששואלן בו :  
 They delivered a certain Answer by the Assistance of the Holy  
 Ghost, who was in the Priest, by whom they enquired the Oracle.

ting.

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ting<sup>d</sup>. As these Gifts of the Holy Ghost were interrupted, and ceased under the Mosaical Dispensation of the Law, so are they amply recompensed and restored again under the Gospel, which was an infallible Proof that *Christ* was come, in whose Days God promised to *pour out his Spirit upon all Flesh, and your Sons and your Daughters shall prophesy, your old men shall dream Dreams, your young men shall see Visions*, as it is in *Joel* ii. 28. and is apply'd to the State of *Christ's Church* by *St. Peter*, *Acts* ii. These celestial Graces, and the sacred Office of the Priesthood; these *Thummim* and *Urim* were committed to the Posterity of *Aaron*, till *Messiah* the Prophet of the New Testament came, who had the Priesthood for ever after a more excellent order. In him was the Oracle and Mystery of *Thummim* and *Urim* fulfill'd; for in him are hid all the treasures of *Wisdom and Knowledge*<sup>e</sup>; in him dwelleth the fulness of the Godhead bodily<sup>f</sup>; and the Gifts of the Holy Ghost were given him without measure. He was the Captain of our Salvation, that was made PERFECT through Sufferings<sup>g</sup>; and being thus made PERFECT he became the Author of eternal Salvation unto all them that obey him<sup>h</sup>: Who

<sup>d</sup> In מרש שיר השירים chap. 8. v. 8. the Rabbins say, אלו חמשה דברים בית חסר מן הראשון: these are the five Things that were wanting in the second Temple, the Holy Fire, the Oyl, the Ark, the Spirit of Prophecy, and *Urim* and *Thummim*. And *Don Joseph Aben Jechija*, upon *Efra* ii. 63. says, עד שיעמוד כהן שיהיו לו אורים ותומים שהיה לעתיד לבוא כי בבית שני חסר אורים ותומים till a Priest arises, that has *Urim* and *Thummim*, which is to be in time to come (meaning that of *Messiah*) for in the second Temple there was no *Urim* and *Thummim*.

<sup>e</sup> *Coloss.* ii. 3.

<sup>f</sup> *Coloss.* ii. 9.

<sup>g</sup> *Hebr.* ii. 10.

<sup>h</sup> *Hebr.* v. 9.

because

## A Consecration Sermon: 17

*because the Law made nothing PERFECT <sup>i</sup>, and because there was no PERFECTION by the Levitical Priesthood <sup>k</sup>, has obtained an unchangeable Priesthood, and brought in a better hope, by the which we draw nigh unto God<sup>l</sup>.*

He was the true אור Light, which lighteth every man that cometh into the world <sup>m</sup>: He came down from Heaven, that he may tell us of heavenly things <sup>n</sup>, and declare unto us the Will of him that sent him. He came into the world to bear witness of the Truth <sup>o</sup>; and that as the Law was given by Moses, so Grace and Truth may come by Jesus Christ <sup>p</sup>. And as in the Old Testament the High Priest alone could consult and receive an answer from the Divine Oracle of Perfection and Light, so in the New, Jesus Christ our great High Priest came out of his Father's Bosom to reveal us his Will, and the Way to Life everlasting. He has left us the holy Scriptures for a Thummim and Urim of the New Testament, which from Moses were handed down to us, as St. Stephen says, Acts vii. 38. That he received the lively Oracles to give unto us, which is the more sure word of Prophecy, whereunto we do well that we take heed as unto a light that shineth in a dark place, until the day dawn, and the day star arise in our hearts <sup>q</sup>: Which Word of God the holy men of God spake as they were moved by the Holy Ghost <sup>r</sup>. In this Divine Oracle we find the Breastplate of Righteousness, of Faith and

<sup>i</sup> Heb. vii. 19.

<sup>k</sup> Heb. vii. 11.

<sup>l</sup> Heb. vii. 19.

<sup>m</sup> Joh. i. 9.

<sup>n</sup> Joh. iii. 12.

<sup>o</sup> Joh. xviii. 37.

<sup>p</sup> Joh. i. 17.

<sup>q</sup> 2 Pet. i. 19.

<sup>r</sup> 2 Pet. i. 21.

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*Love*; undoubted Comfort in Afflictions, spiritual Encouragement to the practice of Virtues, and unerring Advice in Difficulties and Perplexities. In this spiritual *Thummim* and *Urim* does that *Light that shone out of darkness, shine in our hearts, to give the Light of the knowledge of the Glory of God in the face of Jesus Christ*<sup>s</sup>. In this *Thummim* and *Urim* we are assured that *Christ* our eternal High Priest is gone up on high, for to send us the Holy Ghost the Comforter, that *he may abide with us for ever, the Spirit of truth, whom the World cannot receive for to dwell with us, and to be in us, for a Guide, Director and Counsellor.*

I have now done with the second Part of my Discourse, which was the Blessing it self, when *Moses* wish'd that the Divine Oracle *Thummim* and *Urim* might remain with the Posterity of the Sons of *Levi*. I come now to the

III. And last Part, the *Reason* of it; because they were *the holy Ones of God*. וְהָיוּ חֲסִידִים the original Words do strictly speaking seem to denote only the High Priest, as to whom alone it was permitted to consult the divine Oracle *Thummim* and *Urim*. But because *Moses* blesses here the whole Tribe of *Levi*, *thy holy One*, or the *Man of thy Favour*, must be taken *collectively* to signify the Priests of the Lord.

*Israel* was indeed all Holy and the *chosen Generation of God, the Royal Priesthood, an holy Nation, a peculiar People*<sup>t</sup>: But *Levi* was call'd

<sup>s</sup> 2 Corinth. iv. 6.

<sup>t</sup> 1 Pet. ii. 9.



## A Consecration Sermon. 19

Holy by way of Distinction from the very *peculium*, the Holiness of God, which in a more especial manner they were entitled to approach. The Sons of *Levi*, the Priests of the Lord had the peculiar Character of חסידים, *Pious, Holy* given them, because from their Mother's Womb they were separated and consecrated to God, and his Service in the Temple. When they sojourn'd in *Egypt*, it is said that they religiously kept the holy Worship of God uncorrupt<sup>v</sup>: In the Wilderness they alone of all the Tribes of *Israel* did not murmur; had the sole Privilege of all their Brethren visibly to draw near unto the שכנה the glorious Majesty of God, and to minister unto him in the sacred Functions; and when the Almighty did so separate them from their Brethren, that they had no Part nor Inheritance with them, the Lord said to them: *I am thy Part and thine Inheritance among the Children of Israel*<sup>w</sup>.

This glorious Attribute of Holiness, which *Moses* makes the Characteristic of the Sons of *Levi*, ought also to be the peculiar Excellency of the Ministers of *Christ* and Stewards of the Mysteries of God. Of them it is required not only to be *blameless*, but also to *perfect Holiness in the fear of God*<sup>x</sup>; *not only to present their Bodies a living Sacrifice, holy, acceptable unto God*<sup>y</sup>, but also by

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<sup>v</sup> Maimon. והזרו לכם על ע"ם הכבוד or of Idolatry, chap. i. §. 10. וללמוד מעשיהם ולעבוד ע"ז כמותן חוץ משבש לו שעמור במצות אבות ומעולם לא עבר שבש לו ע"ם: And they (*that is the Children of Israel*) returned (*into Egypt*) to learn their Manners, and according to their Example to serve the Idols, except the Tribe *Levi*, which persevered in the Precepts of the Fathers; nor has the Tribe of *Levi* at any time served the Idols.

<sup>w</sup> Numb. xviii. 20.

<sup>x</sup> 2 Cor. vii. 1.

<sup>y</sup> Rom. xii. 1.

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exemplary Piety and Sanctity to do the Work of an Evangelist, and make full Proof of the Ministry<sup>2</sup>. The Priests of the Lord should be divorc'd in Mind and Heart from the World, as being called by the Grace of God to reveal the Son of God, and to preach him among the People<sup>3</sup>.

It was a very commendable Injunction made by the Bishops in St. Cyprian's Time<sup>b</sup>, that those Priests that meddled with, and were wholly given up to the Management of worldly Affairs should have no Offering made for 'em after Death. I won't examine at present this Practice of Oblations for the Dead, nor will I enlarge upon the present Circumstances of the Ministers of Christ, which do require a prudential Care in the Management of some secular Affairs; but will only mention the Moral, or the Design of the Canon, which is, that as the Levites in the Old Testament were by divine Authority drawn away from all worldly Business; so the Priests of the Lord warring a spiritual Warfare should not entangle themselves with the Affairs of this Life, that they may please him who hath chosen them to be the Soldiers of Jesus Christ: But that they, being truly called to the Ministration and Government of God's Church, faithfully exercise themselves in the Holy Scriptures, banish and drive away all erroneous and strange Doctrine, and shew themselves in all things an eminent Example of good Works unto others, that the Increase in Holiness and all spiritual Graces coming thereby, may be manifest unto all Men. It is highly necessary that they, with those of the Tribe of Levi

<sup>2</sup> 2 Tim. iv. 5.

<sup>a</sup> Gal. i. 16.

<sup>b</sup> Cyprian. Epist. i.

## *A Consecration Sermon.* 21

in the Old Testament, should not be disobedient unto *the heavenly Calling in Christ Jesus*, nor murmur at the various Dispensations of divine Providence, at the *Bonds and Afflictions* that abide them. They should by exhorting and teaching *hold fast the Form of sound Words*, and even amidst the worse than *Egyptian* Corruption of the Age, of Irreligion and Libertinism, *keep that which is committed to their Trust*, in Singleness of Heart and Purity of Doctrine, and thereby *convince the Gainsayers*. In the Old Testament among the holy Garments which the High Priest was adorn'd with, on the Day of his Consecration, there was a *Mitre* upon the forefront of which was placed a Plate of pure Gold, with this Inscription engraven upon it: HOLINESS TO THE LORD, as we read *Exod. xxviii. 36, 37*. Nothing can be a greater Ornament of the *Mitre*, that illustrious Diadem of Christ's Substitutes, and of the venerable Habit of the Priests of the Lord, than when like the *Four and Twenty Elders* in the *Revelation* array'd in *white Raiment*, they have wash'd their Robes and made them white in the blood of the Lamb<sup>c</sup>; when indued with that eminent *Holiness*, which becometh the House of God for ever<sup>d</sup>, they let their Light of Innocency, of Faith and Piety shine before Men: Then will they be the *holy Ones* of the Lord, and his *Thummim* and *Urim* will never remove from them.

This Blessing of *Moses* imparted to the Children of *Levi*, ought to be the constant Wishes and devout Prayers of every one, whose daily Care is ex-

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<sup>c</sup> *Revel. vii. 14.*

<sup>d</sup> *Psal. x ciii. 5.*

## 22 *A Consecration Sermon.*

exercised in promoting true Religion and Piety; that the divine Oracles might never cease from his Church, that God would please to *clothe his Priests with Salvation*, that they might be made *perfect* in every good Work, and be *enlightned* with the celestial Gifts of the Holy Ghost. And especially should these Prayers with a publick Demonstration of Zeal be renewed, whenever *the Holy Ghost separates any one for the Work of Christ's Vicegerent, whereunto he had called him*. Then more particularly should our fervent Prayers be sent up, that God would continue to send faithful *Labourers into his Vineyard*, that he would strengthen and establish his Church, that *the Gates of Hell may not prevail against her*<sup>e</sup>, that (as *Moses* said of *Levi*, Deut. xxxiii. 11.) God would *smite through the Loyns of them, that rise against her, and of them that hate her, that they rise not again*. That his Light and Truth may always preserve that *ᾠδα λαθῆναι*, the Holy Scriptures, the Oracle and faithful Repository of his Will, that thereby his Kingdom be advanc'd, and that of Satan be destroy'd: That that most excellent Character which *Jesus* the Son of *Sirach* gives of *Simon* the High Priest<sup>f</sup>, may be copied after, and exemplified by every one that is *a chosen Vessel* unto the Lord, to whom the Government of the Church of God is committed.

And that the glorious and unwearied Endeavours of these faithful Stewards of the Mysteries of God may never fail of the wish'd for Success, it is our immutable Duty to add to these

<sup>e</sup> *Matth.* xvi. 18.

<sup>f</sup> *Ecclesiasticus* li. 4—11.



## *A Consecration Sermon.* 23

Prayers, that under the All-powerful Coverings of his Wings, God would protect, as he has hitherto most miraculously done, the gracious Defender of our Faith, HIS SACRED MAJESTY KING GEORGE, that no secret or open Contrivances of God's and his Enemies may ever hurt him, or disturb the Peace of our Spiritual *Sion*; that, as Piety, Justice and Clemency are the Foundations of his Throne, so our Religion to God, our Loyalty to the King, and our Unity among our selves may support it, and render Him and Us the Joy of our Friends, the Envy of our Enemies, and the Glory of the whole Earth.

Let us conclude all with the Words of *Sirach* 8.  
“ Now therefore bless ye the God of all, which  
“ only doth wondrous things every where,  
“ which exalteth our Days from the Womb, and  
“ dealeth with us according to his Mercy. He  
“ grant us Joyfulness of Heart, and that Peace  
“ may be in our Days in *Israel* for ever. That  
“ he would confirm his Mercy with us, and deli-  
“ ver us AT THIS TIME.

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8 *Ecclesiasticus* li. 22, 23, 24.

*F I N I S.*

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